

PS 3513
U 8756
1904

The Song of Mysticism.





The
Song of Mysticism

**Being an Attempt to Solve the Problem:
"Which is most Reliable,
Facts or Interpretation,
Science or Mysticism?"**

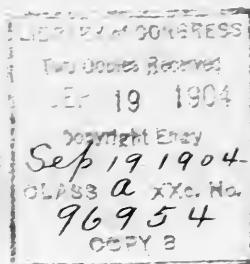
Kenneth Sylvan Guthrie, A.M., Ph.D., M.D.



THE PROPHET PUBLISHING HOUSE

P.O. Box 92,

Medford, Mass., U.S.A.



PS 3513
U87 \$6
1904

Copyright, 1904, by Kenneth Sylvan Guthrie.

* This Copy is No. 116 of a special Edition limited to 150 copies on laid paper, the type of which was set, the issue printed, and signed by the author.

.....
Kenneth Sylvan Guthrie



INTRODUCTION

Let Origen and Swedenborg both read
Into the Scriptures splendid Mystery;
And yet all progress fruited from the seed
Of Huxley's doubt, and Darwin's scrutiny.

Yet Facts and Science and Machinery
Have failed Man's noblest problems to adjust;
Life's Riddle still unlocks to but one key:
Mysterious Faith that God somehow is just.

Which is the Truth—the Symbol, or the Fact?
This the eternal Riddle of the Sphinx.
Now, Faith seems true—now, we are forced to act;
Where is the Bridge that spans and interlinks?

This Secret must we yet from Heaven wrest,
Or overhear it, listening in prayer;
We shall find strength to prosper in its quest,
Or we will earn it with defiant care.



Both **Mysticism** and **Agnosticism** present conflicting claims; which of them deserves recognition as Standard of Life?

* * * THE * SONG * OF * MYSTICISM * *



* THE MYSTIC MOOD *

Which is the TRUTH—the SYMBOL or the FACT?
This is no recent, chance logomachy;
It asks how Mind habitually doth act,
What are its limits, and its history.

Symbolic habits come from Mystic Mood
That animated e'en the Troglodites,
Who looked on Nature, in their search for food,
As filled with helpful, or opposing sprites.

Or when some loved protecting parent died,
How easy to suppose him still around,
Still fighting by his warring Offspring's side,
Still haunting forest, mountain, river, sound.

How easy this, when in some vivid Dream
He yet returns to warn, inspire, command;
They sing his songs, of theirs is he the theme,
He is the Tutelary of the Band.



Mysticism is not a mere Opinion, but is the outcome of a 'faculty' of Human Nature, seen in Comparative Religion.

* * THE MYSTIC MOOD * SECOND * *

Some animal his salient traits displays—

‘Tis he incarnate, lingering still near;

Their ‘Totem’ shall in battle courage raise !

In peace a solemn worship shall receive !

Thus Gods are born for Humans that aspire

From inability to draw the line

Between th’unwelcome Fact and wild Desire,

The Need and Help, the Human and Divine.

But why did these poor Troglodites aspire ?

Why do they feel they need Divinities ?

Or why to them seems Planetary Fire

All palpitant with Holy Fire?

Because the Power that Makes for Righteousness

Seeks men through every Symbol possible;

There is more Truth in mystic Dreamfulness

Than vulgar scorn of th’ Imperceptible.

For Reverence was e’er Man’s noblest part;

For Self-Control was e’er Man’s purest crown;

The truer instinct e’er was of the heart;

And e’er shall be, through all the ages down.



Mysticism is not a mere Opinion, but is the outcome of a Faculty of Human Nature, seen in Comparative Religion.

* * THE * SONG * OF * MYSTICISM * *



* THE MYSTICISM OF WORDS *

Which is the TRUTH—the SYMBOL or the FACT?

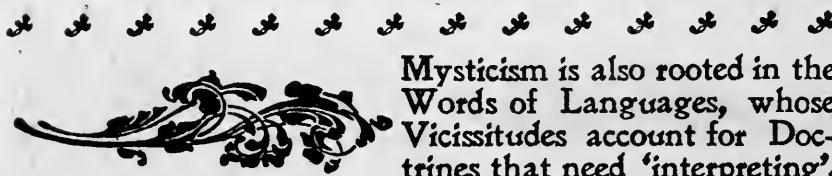
We saw above that Mysticism arose
From Human Nature, childish, inexact:
But Languages another root disclose.

O glorious Ossian, rich in Symbolism,
Macpherson wrote thee, and deceived a world;
By so much differs early archaism
From modern word in which each shade's unfurled.

So can we trace progressive History
In human thinking, that has borne at last
Familiar Dogmatic Mystery
From Poets' Hymns of Centuries long past.

So Seers sang in tongues so limited
Thoughts had to be conveyed by picture-tropes
Which meant far more, when literally read—
Thus Prophecies grew out from Jewish Hopes.

Then men made Creeds from this poetic Dream
But while new Poets rose these Creeds grew stone,
And to new races meaningless did seem
Until 'interpreted' from Mystic's throne.



Mysticism is also rooted in the
Words of Languages, whose
Vicissitudes account for Doc-
trines that need 'interpreting'.

❖ THE MYSTICISM OF WORDS ❖ SECOND ❖

For by Vicissitudes political
Its formative conditions disappeared
So that it stood there enigmatical
And by Devotion as divine revered.

Thus Jewish Hopes were read as Prophecies,
And Jewish Adjectives we print as Names,
And Eastern Poems seem Cosmologies,
And Commentaries make the wildest claims.

And who would think that mere Philology
Had sundered men in fierce religious fight?
Yet they who 'Christ', 'Messiah', 'Buddha' say
All mean 'Anointed by the Holy Light.'

But though hard Dogmas thus may be explained
This does not language-beauties depreciate;
What worthy soul from Poetry refrained,
Where Symbolism sits throned in regal State?

Or are there treasures of the Human Race
More beautiful than 'Home' or 'Holiness'?
O blind were he who found in them no trace
Of a peculiar, deeper sacredness.

Thus though Symbolic habits have misled
Those who through Texts have sought to reach to God,
Yet how short-sighted were his soul who said
That Mysticism is foolishness or fraud.



Mysticism is also rooted in the
Words of Languages, whose
Vicissitudes account for Doc-
trines that need 'interpreting'.

THE SONG OF MYSTICISM



Which is the TRUTH—the SYMBOL or the FACT?

Though Symbolism be clearly primitive,
Its fruits now let us scan with care exact
Lest we should lose what blessings it might give.

First, Jewish hearts themselves broke thro' the Word
Unchangeable, because esteemed divine,
And yet in places foolish and absurd—
E'en they into old bottles poured New Wine.

Talmudic stories for the young they told,
Targumic Commentaries for the wise,
While Q'abalism was gradually unrolled
For those who craved the Deeper Mysteries.

Then Philo, noted Alexandrian Jew,
Greek ridicule of Scripture did dispel
By showing how its Legends might be true
If philosophic doctrines made to spell.



The famous Classic Systems of Mysticism founded on the Bible must be searched for possible valuable spiritual Fruit.

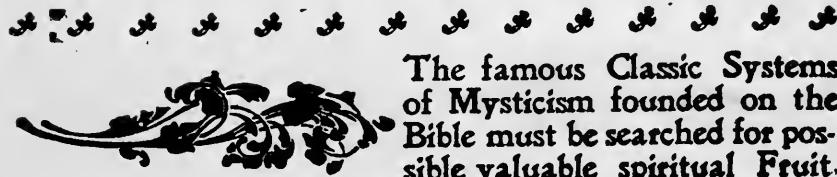
* THE * BIBLE * MYSTERIES * SECOND *

For Plato dreamed of an Ideal World
In whose deep Calm, abode Ideas serene,
From which the Great Artificer unfurled
Their Real Copies in this sphere terrene.

Whence Origen declared that he had found
In Bible, fourfold sense : the Literal,
Within and under it, the Moral ground ;
The Anagogical, the Spiritual.

Then Swedenborg, with new Platonic zeal,
Declared that through the Physical he saw
A Spiritual Counterpart reveal
A universal Correspondence Law.

Such are the classic Mystic Dreams :
The fruit of times when Man's ingenious Mind
Not having Facts to underpin its schemes
Was driv'n to Speculation undefin'd.



The famous Classic Systems
of Mysticism founded on the
Bible must be searched for pos-
sible valuable spiritual Fruit.

THE SONG OF MYSTICISM



THE GENTILE ORACLES

Which is the TRUTH—the SYMBOL or the FACT?

For the Symbolic Habit of the Mind

Has burrowed not alone in Jewish tract,

But in the Oracles of all Mankind.

So Gladstone did most keenly demonstrate

How Homer's Iliad was not history

So much as tale of how the Sun set late.

And rose again in Eastern majesty.

He proved the Heroes' famous names were all

Derived from Hindu names of Moon and Night:

The Stratagem by which Troy's walls did fall

But reproduced from *Ramayana* fight.

The Ramayana, Mahabharata,

The silent Pyramid—each in their turn

Have all been shown Symbolic Media:

No fact too sure for such a fire to burn.



The Pagan Scriptures also have been 'interpreted' spiritually in different manners to indicate Mystic Truths.

* * THE * SONG * OF * MYSTICISM * *



* THE POPULAR ORACLES *

Which is the TRUTH—the SYMBOL or the FACT?

The Symbol not alone in books doth reign:

In practical affairs it doth exact

An hourly tribute, powerful and plain.

In vain has Reason, yea, and Piety

Attested Providence admits no Luck;

The Horse-shoe reigns in world-wide majesty,

And Friday counts for more than sense and pluck.

Proverbial wisdom meets us everywhere:

It is quite true that somehow Boasts defeat;

The Unexpected happens when the sky is fair;

The Wise will look for pitfalls to his feet.

No doubt but there is Magic in the stars!

The ass has warned the Prophet many times!

Not once nor twice have spirits sprung from jars,

Nor aptest Warnings nudged from silly rhymes.

The Symbol still is with us everywhere,

In hall and cottage, kitchen, library,

Deny it as we will, with jibe or prayer,

It holds us still, still haunts Humanity.



Whatever our Views be about
Symbols, & the Fact remains
that even Today Superstition
rules in every Land on Earth.

THE SONG OF MYSTICISM



THE DIVINE ORACLES

Which is the TRUTH—the SYMBOL or the FACT?
Till now, what Men have said have we enquired;
But now we shall compel the Truth exact
By asking God which one 't was He inspired.

And to receive an answer unequivocal
We will betake us to our Inner Shrine,
And listening in silence mystical
Full thrice we hear the Symbol is Divine.

The Symbol is Divine: Because by such
Is it that Unseen Helpers Humans guide
In Dream and Vision, Warning Voice, and Touch
To warn them of the Presence by their side.

The Symbol is Divine: When men enquire
For Guidance by Consulting Bible Text,
Who dares deny the frequent Flash of Fire,
The Opportune Response to problem vexed ?



* The Experiences by which Spiritual Progress is made consist of Symbols, showing that they have Divine Approval.

* THE * DIVINE * ORACLES * SECOND *

The Symbol is Divine : Who scans Events
As symbols of a guiding Hand Divine
Gets revelations, or what represents
Divine Assurances, or Thought Benign.

For these three reasons may we not conclude
That God approves of a Symbolic Mind?
At least, he grows who takes such attitude,
And gathers Fruit unknown to most mankind.



* The Experiences by which
Spiritual Progress is made con-
sist of Symbols, showing that
they have Divine Approval.

THE SONG OF MYSTICISM



HUMAN REASON

Which is the TRUTH—the SYMBOL or the FACT?
What hesitation more, if we have found
That God approves, not Scepticism exact,
But Symbolism, by blessings richly crowned?

Alas! Man has a Conscience and a Mind;
And though he lose all spiritual Fruit,
And though he may be free from care while blind
The Honest Student stands irresolute.

And God, the God of Truth must surely be;
He must reward Experimental Search!
Besides, we can show Blunders in the plea
Of Mystics, and can contradict the Church.

Yet if we hope for satisfaction whole,
We must consider what the Truth exacts;
O cruel Question for the troubled Soul!
Which is the Truth, the Symbol or the Facts?



Although Experience demonstrates that Symbolism is a key which unlocks Heaven, its patient Blunders offend Reason.

* * THE * SONG * OF * MYSTICISM * *



* THE MYSTIC MISTAKES *

Which is the TRUTH—the SYMBOL or the FACT?

Though God approves of Symbols, as we saw,

We yet are sure that they are not exact;

At least the classic forms show serious flaw.

For instance, Origen presumes to say

The Spiritual sense is always true

E'en when the Literal was purposely

Writ false to show the Spiritual through.

But surely this must be impossible

If God be Truth; could He not find a way

To shadow forth the Indiscernible

Without inspiring words that Truth betray?

Then Swedenborg insists each Bible word

God spoke for the Interior sense of it,

Which from the Meaning of it is inferred

Or just as often from its Opposite.

O fatal theory, which states not when

A word 's intended for its opposite!

'Tis evident that anything can then

Be made to mean whate'er a man sees fit.



The Classic Mystic Systems
in order to find what they
wish do not hesitate to falsify
the words they "interpret". *

* * THE MYSTIC MISTAKES * SECOND *

Just such a juggling with the Letter's sense
Helped Athanasius change Christianity
Though Arius for his views had evidence
Of all the Masters of Antiquity.

At times, from man's, God's nature he inferred—
But this was Sacrilege, when dangerous!
Thus Christian Creed was fixed, not by the Word
But Constantine's endorsement ponderous.

The Song of Solomon was once believed
To be a parable of Love Divine,
Yet universal Common Sense perceived
It was a love-song with but low design.

Was Sufi verse by fire divine inflamed?
Was Love of God intended by Red Wine?
Nay, e'en the mystic Emerson disclaimed
Its drinking-songs could bear a sense divine.

And then Max Mueller shows Coincidence
Is very frequent in philology
Which can be proved to bear no higher sense
Though beautiful, and apt to Mystery.

T'were bad enough if Mystics only erred,
But in religious feuds, what blood has flowed?
What mystic dream was partly not absurd?
All Prophets sang their own as Only Road!

For of these Mystics who have found Great Light
Who ever saw e'en two who could agree?
Yet each has reached the Beatific Sight,
The One, the Only, the Eternal Sea!



The Classic Mystic Systems
in order to find what they
wish do not hesitate to falsify
the words they 'interpret'. *

* * THE * SONG * OF * MYSTICISM * *



* THE FATAL DILEMNA *

The SYMBOL or the FACT—which shall we choose?
God stands for one—The other is so true?
Yet God is highest Fact—Nor would we lose
Development on spiritual plane.

Who thee condemns, himself decrees insane;
Who thee would deprecate, must use thee still!
O Sanity, thou Compass, Anchor-chain,
Thou Panoply of those who would be free!

Yet Holiness, thou Jewel of Great Price,
Thou One Thing Needful, Fragrance of the Rose,
The World 's well lost, for all dost thou suffice;
Thou Gate of Heaven, Thou Divine Repose.

Whose wisdom will between you both decide?
One day I serve the one, the other next;
And thus I waver, while my life-years glide,
In tears, in prayers, all hopelessly perplexed.



Any Conscientious and yet also Spiritual Person is sure to come to the heart-breaking Dilemma—Reason or Faith? *

THE SONG OF MYSTICISM



THE COMPROMISERS

Which is the TRUTH, the SYMBOL or the FACT?

Four would-be Comforters to us arise:

'No need, by choosing thus thy heart distract—
He will take both, who would be truly wise.'

Alas ! The first one of these Comforters
Is Mr. Wilful, who no farther goes
Than what he chooses, or what he prefers,
Approximating all, he nothing knows.

Alas, the second of these Comforters
Is genial Mr. Superficial,
Whose smattering of Science blurs,
While flattering himself he's logical.

Alas, the third one of these Comforters
Is Mr. Hazy, quite incapable
Of seeing points exactly : so he errs
With good intentions, imperturbable.



Four Compromisers, the Wilful Superficial, Hazy and Lazy are bold to straddle the Contradiction—but who listens?

* * * THE * COMPROMISERS * * *

Alas, the last one of these Comforters
Is Mr. Tyro, who is young, means well,
Who all unconscious mare's nests stirs,
Who rushes in where Angels heed them well.

Such are our Comforters ; Those who deserve
A patient ear reecho our despair,
Here Huxley, who from Truth would never swerve,
There Newman, whom Devotion did ensnare.

For even Newman had himself attempted first
The Middle Road our Comforters point out ;
But neither Brain nor Heart thus quenched their thirst,
While thinking clearly forced him on to doubt.



The Wilful, the the Superficial, the Hazy and the Lazy
are bold to straddle the Contradiction—but who listens ?

THE SONG OF MYSTICISM



THE DIVINE DECISION

Which is the TRUTH—the SYMBOL or the FACT?
And now that we have had our human say,
And though we will not one small word retract,
Yet for Divine Decision shall we pray.

“O Human Soul, All thou hast said is true :
Alone the Search for Facts has led men right;
My Mystics were mistaken through and through,
And thou deservest Praise who saw’st this light.

“And yet, O Soul, give up this sceptic Search,
Resign it unto those who seek not Heaven;
Fear not for it—though stifled by the Church,
There always would remain agnostic Leaven.

“No doubt that Science shall somehow advance
Conditions for the Welfare of the Race;
But trust all this unto My Vigilance
Thou hast enough with problems of thy Place.”



The Conclusion is that since
Absolute Fact-Knowledge is
unattainable, it is not worth
the loss of practical Salvation.

* * THE DIVINE DECISION * SECOND * *

“A thousand favoured lives would not suffice
The Absolutest Truth to reach or keep;
Thou hast but One short life: Take my advice:
It is too short: soon comes eternal sleep.

“The Truth will keep, e'en if by Thee not weighed;
If now not scanned, 't will be some other day.
And should it never be to human eyes displayed
It will not alter, nor will pass away.

“Leave this impossible Attempt to those
Who are content to serve the World, and die;
It is a noble pastime that they chose—
Encourage them, but Thou, work for the Sky.

“I am a God of practical design:
I work with All, whatever be their 'Views',
All Churches, all Religions, every Shrine,
Or harsh Dissent, and Scepticism too.

“Art in the Church? I there will come to thee;
Hast thou discovered how it does misguide?
'T is no misfortune thou must shake thee free:
I will provide for thy support outside.

“But thou, live holily, my earnest Child,
Who seek'st to conquer Immortality,
I will assist thee in thy efforts wild
If thou wilt mark what I in Symbols say.



The Conclusion is that since
Absolute Fact-Knowledge is
unattainable, it is not worth
the loss of practical Salvation.

* * THE DIVINE DECISION * THIRD * *

"Nor need'st thou, Child, because thou listenest
Unto My Voice in every Breath of Wind,
Like Swedenborg or Origen invest
With Mysteries each Glance of Healthy Mind.

"By Symbol live: But Not THY Symbol Preach!
I use Thy Symbol when I speak to thee
Though it be false—nay, Must be, since thy reach
Of sight is far too short all Truth to see.

"By Symbol Live: but Think thou by the Fact!
At best thy Thought will go but little ways,
While thou may'st Step with fruitfulness exact
Without a moment's Study or Delay.

"By Symbol Live: and teach to Others too
To live by THEIR OWN Symbols' sacred light—
But be thou sure Thyself dost thro' and thro'
Take full advantage of Thy Symbol's might.

I am a God of Practical Design!
Thus Use I Symbols, though all Facts I Be:
For Moral Needs All Methods I COMBINE
If I but Land thee safe up here with me!"



The Conclusion is that since
Absolute Fact-Knowledge is
unattainable, it is not worth
the loss of practical Salvation.

IMPORTANT PHILOSOPHICAL POEMS

by Kenneth Sylvan Gutbric, B.M., Ph.D., M.D.

Until such time as they are printed, they will be sent out in MSS or type-written form, at the uniform rate of 50 cents a piece.

When READY printed, 50 cts each; \$3. for 12; \$5 for 25.

The Song of Mysticism is Ready

Send us a Five Dollar Bill for 25 copies of it for your friends; you can thus attend to all your holiday gifts most satisfactorily for not more than you would pay for cards.

The Song of Mysticism attacks the problem, 'Which is the most Reliable, Facts (Science) or Interpretation (Mysticism)?'

The Song of the Middle Road shows how the Truth lies in the Mean between Extremes not only in Practical Ethics as Aristotle showed, but in Metaphysics and Ontology.

The Song of Sincerity shows the Limitations, Significance, Scope and Mission of Sincerity in Intellectual Life.

The Song of the Trinity attempts to interpret this doctrine legitimately for the Practical and Intellectual Life.

The Song of Retirement marshals the Reasons why it is Essential to Actual Progress in the Spiritual Life.

The Song of Guidance sets forth the History, Rationale, Advantage and Methods of Divine Guidance.

The Song of the Spirit traces the Divine Influence in Human Lives, and suggests How to Increase its Inspiration.

The Song of the Body, the Real Bible, shows how there can be no True Religion outside of a Spiritual Interpretation of the Human Organism, which is the Living Bible.

The Song of Hypocrisy attempts to analyze the most important Sources of Spiritual Danger, to avoid it.

The Song of Resurrection attempts to deduce from the historic Claims its Truth and Real Significance.

The Song of Healing attempts to Unite the various Methods by showing their necessary Interdependence.

Each printed on laid paper, forming an attractive booklet
THE PROPHET PUBLISHING HOUSE

P. O. Box 92,

MEDFORD, MASS., U.S.A.

FOUR ATTRACTIVE ORNAMENTAL BOOKLETS

by Kenneth Sylvan Guthrie, A.M., M.D., Ph.D.

Price, 50 cts each, post-paid; 25 copies, assorted, \$5.00.

Suitable for Presentation

Of Real Intrinsic Merit

Send us a Five Dollar Bill for 25 assorted copies for your friends. You can thus attend to all your holiday gifts, in a way the most fastidious will appreciate, and pay no more than you would for cards.

Plutarch's Genius of Sokrates

The only English translation we know of. Contains three selections: 'Who the Genii Are', 'The Dream of Timarchos', 'The Care of the Genii'. No modern writing deals more beautifully than this with the Protecting Care of the Divinity. It is soul-inspiring, comforting, palpitating with revelations.

The Song of Mysticism

An original philosophical poem attempting to solve the all-important, ever-recurring Question, 'Which is the most reliable as Arbiter and Guide of life, Science with its Facts, or Mysticism with its Interpretations?' Worthy of study.

The Holy Second Book of Acts

Setting forth the Blessed Mary's Teachings about Reincarnation. This scriptural story is of fascinating interest and of great beauty, besides raising questions of world-wide interest in such a manner as to remain a permanent holy influence.

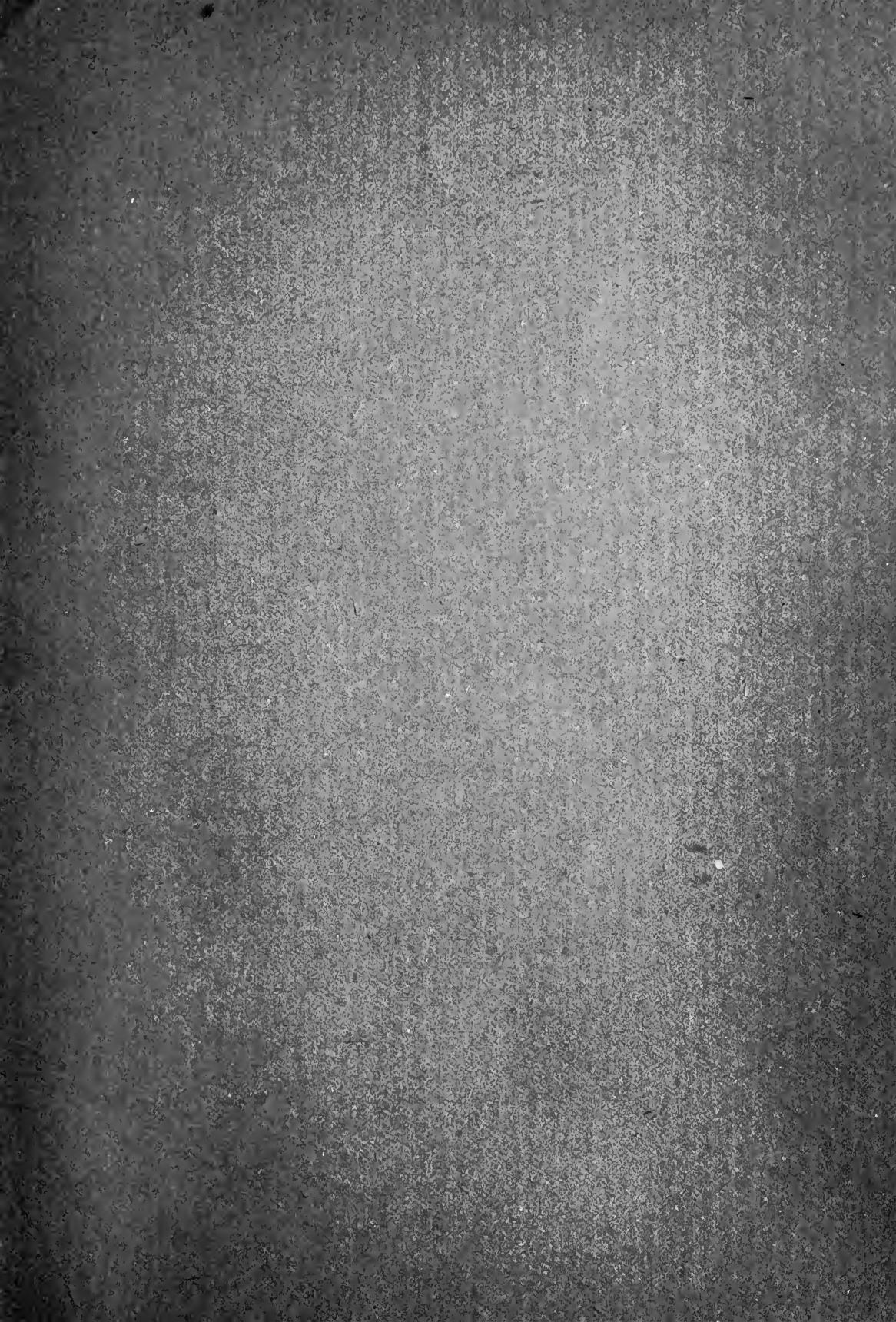
The "Prophet" Hymn-Book

Contains more than a score of stirring and beautiful original tunes set to hymns of devotion and courage for the inner struggle. They are undenominational, and suitable for any religious meetings. 50 copies, \$7.00; 100, \$12.50, on stout paper, and strong binding; the cheapest, best hymnal.

THE PROPHET PUBLISHING HOUSE

P. O. Box 92,

MEDFORD, MASS., U.S.A.



SEP 19 1904

LIBRARY OF CONGRESS



0 015 898 463 5